THE PROGRESS

OF

DELUSION.

PRICE ONE SHILLING.

THE

PROGRESS

OF

DELUSION;

OR,

AN ADDRESS

TO ALL PARTIES:

EXPOSING
THE INFLUENCE AND EFFECTS
OF
POPULAR CREDULITY & INDOLENCE,
AND
POINTING OUT THE ONLY MEANS
OF BEING PRESERVED FROM
NATIONAL RUIN.

14.

ΣΟΦΙΣΜΑΤΑ ΕΥΡΙΣΚΟΥΣΙ, ΚΑΙ ΠΑΡΑΓΡΑΦΑΣ, ΚΑΙ ΠΡΟΦΑΣΕΙΣ. DEMOSTH.

LONDON:

PRINTED FOR J. HATCHARD, NO. 173, PICCADILLY;
F. & C. RIVINGTON, ST. PAULS CHURCH YARD;
AND R. BICKERSTAFFE, STRAND.

1798.

BIBLIOTHECA · BONNENSIS

THE

PROGRESS OF DELUSION,

&c. &c. &c.

IN the following obſervations, I propoſe to inveſtigate the general character of thoſe deluſions, by which, in all ages and in all countries, popular corruption and univerſal anarchy have been made to prevail. I propoſe to inveſtigate in what motives they have their origin, and for what purpoſes and by what ſtratagems they are invariably and uniformly ſupported. The application to our own time and hiſtory is obvious.---All the occurrences of the day are decidedly characteriſtic of *deluſion*. In affairs of amuſement or expediency, and both in morals

and politics, we are alike victims to this epidemic diſtemper of the underſtanding. Europe has been ſet at variance againſt itſelf; and not only the preſent ſecurity and proſperity, but the political exiſtence of the Britiſh Nation is ignominiouſly endangered by its operation.---I ſay ignominiouſly endangered, becauſe, through credulity and indolence, we are in fact the inſtruments of our own perplexities and misfortunes. Were it not for credulity and indolence, ambition and avarice would ceaſe to triumph over humanity; deſpotiſm would ſtand appalled; and the envenomed bugbear of deluſion be immolated at the ſhrine of public ſecurity and happineſs. Credulity and indolence make us the creatures of univerſal infatuation: We ſubmit to be cheated by repreſentations, which we know are neither juſt nor ſincere; and relinquiſh truth and facts for pretences, excuſes, and

and ſophiſtications. In the midſt of extreme dangers, we engage in particular diſſentions; adopting the prejudices of this or that party in politics, while a remorſeleſs and irreconcileable enemy are denouncing all parties without diſtinction. Example and experience can alone depict the fatal conſequences that enſue: they defy deſcription, and are as repugnant to reaſon, as they are deſtructive to humanity. Forbearance and moderation give place to rancour and animoſity; tranquillity and induſtry, to intemperate and debauched apetites;--- and, inſtead of patriotiſm and unanimity, we are curſed with anarchy and rebellion. But the diſtemper is not wholly incurable: The means, it may be obſerved, are with ourſelves; and there is yet a ſhort period, in which to obviate and reform the miſchief. It only requires, that we ſhould lay aſide prejudice, and make the reſiſtance as general as the danger. It is

no time to conſider ſpeculative hypotheſes about conceived improvements and modifications, when the whole fabric is threatened with inſtant ruin. Confidence and energy, at the preſent criſis, are indiſpenſable: and, indeed, it is high time to make the proper uſe of our proper ſenſes; and no longer permit philoſophy, morality, and univerſal happineſs, to be left to the mercy of words and proteſtations,---only invented to delude, and dealt out by way of diſguiſe and cover to the worſt principles and moſt nefarious projects.

Deluſions, as they attach to individuals, and, like the fancy's midwife, may be ſaid

———" To gallop, night by night,
" Thro' Lover's brains, and then they dream of Love:
" On Courtier's knees, that dream on courtſies ſtrait;
" O'er Lawyer's fingers, who ſtrait dream on fees:
" O'er Ladies' lips, who ſtrait on kiſſes dream:
" Or ſometimes gallops o'er a Lawyer's noſe;

" And

" And then dreams he of ſmelling out a ſuit:
" And ſometimes comes ſhe with a tithe pig's tail,
" Tickling the Parſon, as he lies aſleep;
" Then dreams he of another benifice:
" Sometimes ſhe driveth o'er a ſoldier's neck;
" And then he dreams of cutting foreign throats,
" Of breaches, ambuſcades, and Spaniſh Blades,
" Of healths five fathom deep; and then, anon,
" Drums in his ears, at which he ſtarts and wakes,
" And, being thus frighted, ſwears a pray'r or two;
" And ſleeps again."

Deluſions, I ſay, of this primordial kind, are no part of the preſent ſubject of inveſtigation: They are of a nature as tranſitory as partial; their progreſs limited; their influence indeciſive; and their effects inconſiderable. But, when diſguiſed ſophiſtry and artful inſinuation, (with ſuch co-operating circumſtances as diſingenuous principles on the one ſide, and credulity and indolence on the other) make deluſions popular, their deſcription becomes as different as their conſequences: They are no longer ideal vapours, exiſt-

ing and expiring in the imagination, but extend their influence to whole nations in the aggregate; they are as arbitrary and fantaſtic, and full of abſurdities and contradictions, as are the human temper and diſpoſition; but, neverthelefs, are creditably ſupported by a certain abuſe and appropriation of language, while they are ſhielded from detection by the hand of ambition and of avarice, and obtain reciprocal importance from the many preferred to eminence on their repute. Under theſe auſpices, their progreſs (like that of the Goths and Vandals) marks the decline of Literature; and, like Goths and Vandals, they proceed eventually to the overthrow of the greateſt nations. For, after commencing their approaches, by perverting and miſapplying words, diſguiſing truth, inſtilling falſe principles, exciting depraved paſſions and introducing a ſyſtem of ſentimental diſſipation,

they

they undermine progreſſively, in the ſame courſe and channel, the ſpirit of literature, of taſte, and of politics; corrupting and vitiating the public morals,* and making the national character a farrago of national deluſion.

It was a favourite ſaying of Mirabeau, that words are things: and D'Alembert, the French ſtateſman, recommends a redundancy of pompous phraſeology, of vague and undefined meaning, as a political *chef d'œuvre.* † In theſe maxims,

* Morals. On the ſubject of morals, it is hardly poſſible to avoid noticing the patriotic and truly exemplary exertions of our preſent Chief Juſtice in that behalf: they are an honour to the country, and a proud example to Europe:—while every man, of the leaſt heart or underſtanding, muſt perceive, with ſenſible exultation, that already the very name of KENYON begins to appall vice, and ſtrike terror into the profligate and abandoned of all deſcriptions.

——"Omnes
" Admonet, et magnâ teſtatur voce per umbras,
" Diſcete Juſtitiàm moniti, et non temnere Divôs!"

† Lettrés Hiſtoriques et Politiques, Vol. IV.

the firſt of which gives effect and energy to the ſecond, we have the general baſis on which the grand ſyſtem of deluſion is primarily ſupported. It is in words to repreſent, and to miſrepreſent; to commend virtue, and ſhow the deformity of vice; or, on the contrary, to attribute charms to vice, and make virtue appear moroſe and forbidding. It is of little conſequence that things intrinſically remain the ſame, if they are differently regarded, and inſpire different ſentiments as they are differently repreſented and diſcuſſed.

Words, to the greater part of mankind, are thoughts, and opinions, and principles. We adopt the ſentiments of others, and credit appearances, and yield to firſt impreſſions, without the pains of either comparing them with facts, or conceiving a thought about their probable tendency. The ſame principles which in the abſtract

we

we condemn,---plauſibly inſinuated, and dreſſed in faſhionable drapery, we inſenſibly approve, and make the criterion of our better judgment and taſte. A novel, a romance, and often a poem, is one ſhape in which deluſions have their currency:---Is the tale pathetic, the language not inelegant, or the verſe harmonious?---it ſoon acquires a name, and becomes popular. The rage for novelty, a conſtitutional diſtemper, lays the mind entirely open and defenceleſs to every forced thought, conceited prettineſs, and glittering phraſe, that can either miſlead the underſtanding or corrupt the paſſions. In the gay apparel of ornamental deſcription, we are pleaſed with words without meaning, and metaphor without alluſion; and, in the tuneful harmony of poetry, indulge in debauch of ſentiment, as if correct and chaſte. The imagination, heedleſs of any danger, becomes eaſily bewildered in a labyrinth,

where all is diſguiſe and allurement; and what is called *the ſublime inſtinct of ſentiment* has charms to enſnare it, without reflection, by appeals to the heart and paſſions, equally falſe, libidinous, and ridiculous, into a chaos of moſt abſurd and obſcene ribaldry.

In fact, there is no claſs of readers to whom deluſions are not appropriately accommodated: they poſſeſs the avenue to every department of Literature, and preſent themſelves upon every poſſible occaſion. Popular credulity, or (what is the ſame thing) a want of confidence and inclination to examine and reſiſt what is deluſive, makes deluſion certain, preciſely in any ſhape and in any manner of form conceivable; and all in the plain courſe of reading, and independent of the exertion of creating fancies or vagaries for ourſelves. If inclined to hiſtorical

and

and philoſophical reſearch, you find the *ignis fatuus* moſt hiſtorically and philoſophically dancing attendance: you may learn that hiſtory is fable, and philoſophy a metaphor: you may learn that ancient Rome* was not a city inhabited by men, but a component part of the celeſtial hemiſphere; and that Romulus and Remus, its renowned and celebrated founders, were neither more nor leſs than two periodical luminaries,---a dualiſm of ſolar conſtellations: proceed, and you learn that the Chriſtian Religion ‡ is merely a ſymbol or metaphor, and ſignifies an allegorical worſhip of the ſun; and that the ſacred name of *Chriſt* or *Jeſus* is only a myſtical and cabaliſtical hieroglyphic. Thus philoſophically deluded; and metaphorically,

* Abſurd as the above theory may appear, it is very ſeriouſly brought forward and recommended, in Gebelin's "Monde primitif Analyſé," &c. Vol IV.

‡ For this deluſion of blaſphemy, ſee Volney's Ruins, or Meditations on the Revolutions of Empires.

and

and emblematically, and myſtically, and cabaliſtically bewildered; you are led, by approved authorities, into the *terra incognita*, where all is impenetrable miſt,---a wilderneſs inacceſſible,---bogs impaſſable, ---infidelity and atheiſm without end.

In more deſultory inquiries, you are directed, in modern jargon, to---" ſteep " your finite intellects in the oblivious " Pool, till, enlightened beyond the maſs " of matter, and emerging into the end- " leſs perfectibility of the human ſpecies, " you attain to faculties to forego ſleep * " and aſpire to earthly immortality !"--- a regenerated ſavage, the free inhabitant of the woods, upon four legs, and with a ſequacious tail.‡

---

* Forego ſleep. Such is the new philoſophy of the day, as expounded and maintained in a variety of modern publications on Political Juſtice, Government, Revolutions of Empires, &c. &c. &c.—a compound of extreme abſurdity and ſophiſtry.

‡ Sequacious tail.—Theory of Lord Montboddo.

In the ſhape of notes,* commentaries, and illuſtrations, you may, in like manner, be as popularly deluded into a proſtitution both of time and morals; or, with approved‡ authorities, and all n the way of learned inveſtigation, may reach the extremes of ſenſuality, and more than ſaturnalian licentiouſneſs :--- You may paſs to the loathſome orgies of Priapus, behold the foul poſtures of Aretin, and enter the inmoſt chamber of Capreæ. In ſhort, you may bring yourſelf to believe, that all the obſcene letch-

---

* Notes, &c. The Commentators on Shakeſpear are one example out of a thouſand. They keep us trifling and quibbling about a gib cat, a tup cat, a ram cat, and Gammar Gurton's cat :—ſee Henry IV. Part I. Act i, ſcene 2.—or preſent us with culinary treatiſes on the venereal and Priapeian virtues of ſtewed prunes, kiſſing comfits, eringo and bulbous roots, potatoes, &c. &c. &c.

‡ Approved Authorities. That men of character and reſpectability ſhould affix their names to immoral publications, to give a currency to the wages of proſtitution—is a deluſion that ought to be ſcouted and reprobated throughout the world.

eries

eries of Meſſalina and Theodora, and pollutions and abominations of Tiberius, have been recorded for the general benefit of mankind,---for important and uſeful inſtruction,---and are inſtrumental at once to morality and philoſophy.

But the laſt and wideſt range of deluſion is throughout the region of Politics ;---an order of things to be intended for the general good ; to aſſociate, to protect, and promote the happineſs of the human ſpecies. Deluſion, in the ſphere of Politics, is a monſter with a hundred heads. Its unreſiſted mandates are pronounced in all languages, its infatuating zeal extends to every clime. From Riphæan mountains to Æthiopian deſarts, there is neither bound nor obſtacle to its operation. It ſprings, with equal elaſticity, beneath the torrid and frigid zones.---Where, under heaven's canopy,

is

is the nation, that has not been habitually practiſed upon by deluſions, at once enormous and palpable? The univerſe preſents but one range to the Machiavelian ſtratagems of political intrigue, ambition, and cabal.

In the page of hiſtory, we read the deluſions of the day. We read the deluſions that have made France a wilderneſs, and all the beſt and moſt reſpected of her inhabitants miſerable and deſpiſed fugitives: We read them, as they are now prevailing againſt Europe; and from example, may collect the cleareſt demonſtration,---that, in all caſes and under all circumſtances, they are propagated upon the ſame principle; have the ſame pretences and excuſes; are rendered popular by the ſame political fineſſe; and have invariably the ſame tendency to create rebellion, anarchy, and univerſal miſery.

A democratic ſedition is ſaid to have happened about two thouſand years ago, in the iſland of Corcyra.* By what means, is thus related: Men of deſperate fortune, or large debt, or ambition beyond their ſtation, or avarice without riches, or with private jealouſies, or at perſonal enmity againſt the rich and powerful; in ſhort, all thoſe, who had more to gain than loſe, or rather imagined they had more to gain than loſe in a general ſcramble, raiſed a clamour againſt the government of Corcyra, " that it was grown corrupt"---" that it required radical reform," and---" that reſiſtance on the part of the people was become at once neceſſary and meritorious." Popular credulity was eaſily practiſed upon by theſe pretences, and a general inſurrection followed. It was then (ſays the Hiſtorian) that each leader in declamatory harangues

* Corcyra.—Thucydides, Book II.

and

and ſpeeches, accommodated to the prevailing humour of the populace, held forth "equality of power among the "citizens," a more temperate form of ariſtocracy, and every other ſtate expedient of the day; but in reality was only perſonally ſtruggling for the acquiſition of power and of riches, through plunder, maſſacre, and deſolation.

In the hiſtory of ancient Rome, we have the ſame general traces of reſemblance. The Commonwealth was a common theatre of cabal, a nurſery of faction, and ſcene of perpetual anarchy and confuſion. Every one connected himſelf with a party, and ſought the aggrandizement of his party at the expenſe of his country's deſtruction: They pretended, ſome to aſſert the privileges of the ariſtocratic body, and others to maintain the rights of the people; but, in fact, their real mo-

tive, and the ſcope of all their words and actions, was to gratify their inordinate appetite of wealth and power. *Honeſtis nominibus Rempublicam agitabant!*---They made public virtue a ſtalking horſe for private ambition: and, to make the analogy complete, the infatuated Romans, with the ſame unabated confidence, looked for that virtue and integrity, in every ſucceſſive pretender, of which in all his predeceſſors they had been invariably diſappointed.

Now the pretenders of our day are the legitimate deſcendants of thoſe of antiquity: They attack property and private ſecurity, under the name of *Liberty:* proclaiming *equality*, in reſpect of perſons, they impoſe exactions and requiſitions the moſt arbitrary and exorbitant; and call that *fraternity*, which admits of plunder without remorſe and oppreſſion with-

without diſtinction. To throw out a tub to a whale, is an artifice they know as well how to adopt as their predeceſſors.---- Their motives dread the light, and their pretenſions will not bear diſcuſſion; but they play off their cheats and deluſions with never the leſs credit and ſucceſs.---- We neither doubt their good intentions and avowed principles of juſtice and humanity, nor preſume to queſtion whether with reaſon or without they flatly condemn and revile the intentions and principles of all their adverſaries.

When the mind imbibes the leaſt particle of deluſion, there is no ſaying to what extreme it may not proceed. Cromwell was, at firſt, only a fanatic; from a fanatic, he became a political revolutioniſt; and, from a political revolutioniſt, a tyrant. While yet a fanatic, he would have left his country as an exile; and

indeed, at that period, it ſeems more than probable that ambition was no part of his character: but that being denied, he inſenſibly recurred to other means for the gratification of thoſe paſſions, which had thus improvidently in the firſt inſtance been oppoſed: he knew how to affect appearances; and, finding thoſe appearances every day more credited, he every day purſued them with more enthuſiaſm. The ſucceſs that accompanied, confirmed and aggravated this propenſity; till at laſt, with the moſt impoſing hypocriſy, invariable diſſimulation, and inceſſant cheats and impoſtures, each more daring than the former, he attained the full meaſure of ambition and rapacity.*

That

* Rapacity. In the neighbourhood of Albany, in the ſtate of New York, there are ſocieties of Shakers, or Shaking Quakers, who profeſs to praiſe God in unknown tongues, yelling, howling, bellowing, and caterwauling at one time, and with the moſt frantic geſtures, till, in the fury of

That Cromwell became a tyrant was, therefore, the conſequence of the prevailing credulity of the times. The ſame credulity gave birth to the ſanguinary deſpotiſm of Roberſpiere; and if it continues at the preſent criſis, will as infallibly create other Cromwells and Roberſpieres, amongſt the many whoſe views and principles are the ſame. We are kept in habitual deluſion by the mere craft of words, and are thus perſuaded into opinions, of which, in the abſtract and on reflection, we are aſhamed.---- Democratic Liberty, Perſonal Equality, and Univerſal Fraternity, are figures of ſpeech that impreſs the imagination very

---

of their deluſion, they tear the clothes, from off their backs, and leaping about literally *in naturalibus*, trample them with extreme rage under their feet, believing they are trampling upon their ſins. The ſect of Jumpers or Jumping Methodiſts, to be met with in North Wales, and particularly in Cardiganſhire, are examples nearer home of ſimilar infatuation and deluſion.

forcibly: they flatter our prejudices, and make a direct appeal to our paſſions; nor do we intuitively diſcover that the words and the facts are incompatible. ---In the ſplendour of the drapery, we loſe the ſubſtance; and, ſatisfied with the repreſentation, think little of the reality. The Romans, after baniſhing their kings, paſſed a decree with the moſt ſolemn deprecations, that no future king ſhould be permitted at Rome;---upon which, their demagogues, to gratify their ambition, and at the ſame time to make a ſhew of keeping the oath ſacred, had recourſe to the omnipotent cheat of words. They adopted the ſtratagem of changing the name of their tyrants, and the people immediately ſubmitted themſelves to more than their former ſlavery and ſubjection. On the ſame principle, the ancient Greeks, and particularly the Athenians, were ſuperſtiouſly attentive to the uſe of words.

They

They ſoftened all their expreſſions, in order to pleaſe and to amuſe; and be the occaſion what it would, they ſcrupulouſly avoided exciting ſenſations in the leaſt harſh or painful. If objects of terror were to be mentioned, they brought them forward ſtripped of all their deformity, in ſome new dreſs of more familiar and inoffenſive terms. They called their gaols and bride-wells, their public dwellings* and houſes, and, inſtead of hell and furies, they ſwore by the nameleſs and venerable goddeſſes. The deluſion, as muſt ever be the caſe from words, ſoon ſpread to things; and the infatuated Athenians, (being thus diverted, by certain flouriſhes and figures of ſpeech, from ſeeing the danger that ſurrounded them in its proper light, were ſo completely duped and practiſed upon

* Public Dwellings.—" Το Δεσμωτηριον οἰκημα ἐκαλει"—&c. &c. &c. Photius.

by their different demagogues, that, in the full pride of their ſecurity, they fell a defenceleſs prey to the Macedonian Conqueror.

The example is at once remarkable and prophetic, and ought indelibly to be engraved on the heart and mind of every Engliſhman. It points out the fatal rock on which England, if it ſtrikes, will ſplit. It may be ſaid to thunder in our ears,--- " You are in greater danger than were the Athenians, and have to contend with more than Athenian deluſion, and a worſe than Macedonian enemy. The pretext of beſtowing liberty and equality, and vindicating from oppreſſion the inalienable rights and privileges of mankind, has a moſt alluring and promiſing appearance; but mark the conſequence in the Netherlands, the United Provinces, and the beſt and greateſt part of Italy,---already ſubjugated beneath

beneath the iron yoke of ſanguinary French deſpots. The fraternal embrace is made the ſignal for throwing off the maſk; it is then that their inordinate ambition and inſatiable avarice begin to appear: They demand a recompenſe for their ſervices in exactions and confiſcations without end. Some ſtates they incorporate; others they give to pillage; and drain the remainder of all their reſources. They act the lion in the fable---who ſeizes upon *this*, becauſe he has teeth; and *that*, becauſe he has claws; and ALL *the reſt*, becauſe he is a Lion!

When Roberſpiere, in the plenitude of deſpotiſm, denounced the vengeance of the French Nation againſt the Stadtholder, profeſſedly with a view of emancipating the Hollanders, and planting the tree of liberty at Amſterdam; he was known to harbour the infernal project of reſtoring

Hol-

Holland to the ocean, and mercileſly drowing all its inhabitants. His depopulating fury againſt the French People, to reduce a multitude of twenty-five millions to leſs than twelve millions, was enveloped in the ſame political duplicity: He gave to his murders and maſſacres a ſhew of proceedings at once legal and conſtitutional. By decrees iſſued from tribunals, he condemned theſe to baniſhment, and thoſe to the guillotine; while others (as if Liberty could be its own antidote) were dragged from their habitations, and indiſcriminately driven againſt the enemy, at the mouth of cannon placed in the rear. He paraded, in the face of the world, on the ſtalking horſe of public virtue, but, in point of fact, was only contending to promote the aggrandizement of himſelf and party, on the wide and undiſtinguiſhing ruin of all around them.

What

What I have here ſaid of Roberſpiere, applies to the whole French Directory, and is fully exemplified in every ſucceſſive tranſaction throughout the war. Their ambition and avarice are the ſame; and they continue to play off the ſame cheats and deluſions, on the ſame ground and principle. They made an affray and ſkirmiſh, (not improbably contrived by their own emiſſaries) among the populace at Rome, a pretext for denouncing national vengeance, proclaiming liberty attacked, and condemning the capital of Italy to Gallic plunder and rapine. Their violation of the neutrality of Switzerland and unprovoked aggreſſion of the independant Cantons, is another terrific beacon to Europe.---Under pretence that nothing hoſtile might be attempted againſt their pretended liberty, they ſtationed an army upon the very confines of Switzerland, and under pretence again, that hoſtilities had

been

been attempted---the laſt pretence as ridiculous as the firſt---they are now diſorganizing Helvetic Independence into wretched piece-meals of Gallic deſpotiſm.

Happily for England---while they continue to play off the ſame cheats and deluſions, and luſt for plunder and uſurpation " as if increaſe of appetite had grown by what it fed on,"---a moſt energetic and ſpirited reſiſtance throughout all ranks of Engliſhmen, has at once diſplayed the patriotiſm of the country, and given a check to that ambition and avarice which has long ſince conſpired its overthrow. But all the ſpirit and energy in the world are inſufficient, againſt the influence of deluſion. We have more to fear from deluſion than from invaſion; from popular credulity, than from hoſtile armies. It may be obſerved, that the bulk and multitude of mankind have very few thoughts beyond

the

the immediate objects that ſurround them. Appearances are obvious, they obtrude themſelves upon our ſenſes, and we inſtinctively adopt the prejudices they inſpire, but motives and principles are concealed, they lie in the back ground, and like a problem in mathematics, muſt be ſought for by progreſſive deduction. It conſequently is a matter of far more difficulty to undeceive and perſuade men of their being deluded, than to deceive and delude them:---But notwithſtanding the difficulty, we are called upon, both as men and as a nation, to make the attempt:---We are called upon to look to facts themſelves, and not to the dreſs in which thoſe facts are repreſented, prefering candour in arguments, and liberality in diſcuſſion, to ſuch intemperate and intollerant principles, as are the offspring of party faction, and cabal, Common danger and national preſervation are the beſt, and ſhould be the only argument at the preſent

preſent criſis. They are infallible inducements to univerſal patriotiſm and unanimity. For even admitting there may be many turbulent and diſaffected perſons through the country, and perhaps many who would ſeek their perſonal aggrandiſement on the very precipice of rebellious anarchy, there is not one man of the meaneſt credit or character who would not unite hand in hand in repelling a foreign enemy, (ſhould the event happen) ferociouſly attacking us on our own * coaſt, and on Britiſh ground.

But

* From the uniform propenſity of the French Directory, to play off their cheats and deluſions on every poſſible occaſion, it may be reaſonably conjectured that the threatened invaſion of Great Britain, and all their vaunting about the Army of England &c. is merely a ſtratagem of the ſame kind, and only intended by way of diſguiſe and cover to ſome expedition elſewhere, or to try the temper of the people, or to aim at exhauſting our reſources, or the like. But let it likewiſe be obſerved, that, had not the patriotiſm of Great Britain been exemplified as it has, it is more than probable that they were prepared even for the deſperate extremity of an invaſion: their principle is uniformly that of Roberſpiere, —" to get rid of every thing that ſtands in the way of their only

But let me aſk why is this, and wherefore? Is it not becauſe it ſtrikes home, and becauſe it can no longer be diſputed that the danger is extreme and univerſal? Since then againſt the progreſs of thoſe deluſions, which may truly, and in the fulleſt extent, (as I have ſhewn) be ſaid to ſtrike home, and be attended with extreme and univerſal danger, we have need of the ſame patriotiſm and unanimity; we ſhould in like manner overlook and forget every obſtacle that can either impede or divert us in the proſecution of ſo great an object. And, firſt we ſhould forget and overlook all diſtinctions of parties.---They invariably

---

only object, aggrandizement." The very extenſiveneſs of their conqueſts has been upon this principle. They well know that their uſurped authorities are too precarious to face the dangerous preſence of their armies; and if they can but get rid of them, they care not how or which way: their devoting an army to deſtruction would therefore be no obſtacle with them, were the preſent exertions of the Britiſh Nation to be in the leaſt remitted or relaxed, ſo as to afford them the ſmalleſt poſſible chance of ſucceſs.

create reſentment and animoſity.---They cheriſh differences, confirm jealouſies, and betray a deluſion of underſtanding as publickly injurious as it is privately offenſive. "You have ſo exaſperated Philip, (ſaid Demoſthenes) reproaching his colleagues, in a particular embaſſy---and have uſed ſuch inflammatory language, as to create not peace, in a time of warfare, but in time of peace, undeclared hoſtilities." It is the ſame with all parties in politics. The effect produced by intemperance in argument, is always contrary to what is intended. Inſtead of conciliating and convincing, it ſerves to inflame and irritate; and affords a preſumption of a bad cauſe and worſe principles.

I have only to add, that as we are Engliſhmen, and not in parties, but as a nation, as a nation we muſt riſe or fall; and that ſince we are nationally at iſſue for the common

common protection and preſervation, of ſecurity, property, and independence, againſt a turbulent and ambitious enemy, whoſe only object is individual aggrandiſement, on the wide baſis of univerſal dominion and plunder; our perſonal ſecurity, as well as political happineſs and indeed exiſtence, demand, excluſively and peremptorily, our common patriotiſm and unanimity.

THE END.

PRINTED BY J. BATESON, DENMARK STREET, SOHO.

BOOKS AND PAMPHLETS

Lately published

BY J. HATCHARD,

[No. 173,]

OPPOSITE BURLINGTON HOUSE, PICCADILLY.

☞ All New Books and Pamphlets to be had immediately on Publication.

*** The honour of the Nobility, Gentry, and Public's Orders, punctually attended to.

Major OUSELEY's Perſian Miſcellanies, 4to. 1 11 6

———Oriental Collections, 4to. Nos. I. & II. each number (to Subſcribers) - - 0 10 6

Inſtructions for Cutting-out Apparel for the Poor 0 4 6

Mr. BRAND's Conſiderations on the Depreſſion of the Funds - - - - - - 0 2 0

Dr. BISSETT's Sketch of Democracy, &c. 8vo. 0 6 0

The Tranſlator of Pliny's Letters vindicated from the objections of Jacob Bryant, Eſq. to his Remark reſpecting Trajan's Perſecution of the Chriſtians in Bithynia, by WILLIAM MELMOTH, Eſq. - - - - - 0 1 0

The Voice of Truth, to the People of England of all Ranks and Deſcriptions, on occaſion of Lord Malmſbury's return from Liſle - 0 1 6

Books and Pamphlets lately published
BY J. HATCHARD.

Reform or Ruin,—*Take your Choice*, &c. - 0 1 0
———— Abridged, per dozen - 0 2 6

The Jacobin's Lamentation, or, The Poor too Rich - - - - - - - - 0 1 0

Earneſt and Serious Reflections - - - 0 1 0

The Britiſh Lion, or, Britain's Value aſſerted at the preſent Juncture - . - 0 1 0

THREE MEMORIALS on French Affairs, written in the Years 1791, 1792, and 1793, by the late Rt. Hon. EDMUND BURKE - 0 3 6

By the ſame Author,

TWO LETTERS on the Conduct of our Domeſtic Parties, &c. - - - 0 3 0

A THIRD LETTER to a Member of the preſent Parliament on the Propoſals for Peace with the Regicide Directory of France - 0 3 0

THE WORKS OF THE RIGHT HON. EDMUND BURKE, neatly printed in *Three Volumes Quarto*, boards - - - 3 3 0

A Poem on the Authors of *The Baviad* and the *Purſuits of Literature*, with Notes; by Mr. JERNINGHAM, - - - 0 1 6

Bantry Bay, or, The Loyal Peaſants; a Comic Opera, by G. N. REYNOLDS, Eſq. - - 0 1 0

Appeal to Engliſhmen, on the State of Ireland 0 1 6

Moſer's Moral Tales, Three Volumes - 0 7 0